

THE ARMOURY

A
MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL
EPM. VI. II.

WARFARE

CONTENTS

PROTESTANT EDUCATION.

FOUND AN ALARM—An Appeal to Protestants.

LORD ORANMORE ON THE QUESTION OF PRECEDENCE.—
Dr. Manning.

THE FRENCH EVANGELICAL CHURCH OF CANADA.

THE DIVINE LAW ON THE INHERITANCE OF DAUGHTERS.

ROMANIST MODERN ART.

ROMISH INTOLERANCE IN SPAIN.

NOTICES OF BOOKS.

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THE ARMOURY.

Protestant Education.

The Protestant Educational Institute has laboured in England for the past eight years. It has succeeded in establishing Protestant Classes in London and other large towns. No fewer than 35,000 students have attended its Classes; and, in order to stimulate study, large sums of money have been given away in Prizes. We regret that its Committee are not more liberally supported with funds. It is impossible that such an important work can be carried on without cordial and very liberal support. We believe no donation or contribution has exceeded one hundred pounds from any one individual at one time. We do hope that those who have been blessed with plenty will consider the claims of this very invaluable Institute, and give to the Committee a special donation of five hundred pounds, or one thousand pounds, to enable them to open the Winter Session next month with spirit and enthusiasm. The machinery for carrying on the work is admirable, and there is no lack of students attending its Classes. The only cause of anxiety to the Committee is that of funds.

Sound Alarm.—An Appeal to Protestants.

DEAR BRETHREN.—A few years ago a general council was held in the city of the Seven Mountains, on which the Mother of Harlots and abominations sitteth. The Pope called the generals of his almost innumerable legions to meet at the head-quarters of his empire.

I was twenty-three years tied at the feet of the Man of Sin.

When among his blind and devoted slaves I have had every opportunity to know his dark and giant plans, and I feel that if this does not give me the right, it imposes upon me the duty, of raising my warning voice at Papal encroachments.

The Pope has a mission, a most terrible mission, to perform towards you, my brethren. The Pope does not make a secret of his mission; he boasts of it—since more than a thousand years he proclaims it in every way. His mission is to curse your Bible, and destroy it every time he can lay his hands upon it:—His mission is to blot out the Word of God from the hearts and intelligence of men, to make room for his traditions; his mission is to shed the blood of the disciples of Christ. Here is the law:—"Let the secular powers be warned . . . that they publicly take an oath that they will study in good earnest to *exterminate*, to their utmost power, from the lands subject to their jurisdiction, all heretics denoted by the Church."

"And the Pope made public rejoicings in Rome for the slaughter of the thousand heretics thrown down from the top of the high mountains of Piedmont on the naked stones. And the Pope got all the bells of Rome rung, and all the cannons of his city shot, in public tokens of his gratitude to God when he heard that 75,000 Protestants had been slaughtered in a single night (the night of St. Bartholomew) in France!"

The Pope has repeatedly proclaimed that "his mission is to destroy 'liberty of conscience;'" and I know what I say, my brethren, when the Pope will find his opportunity, the Roman Catholics will destroy "liberty of conscience," if even they have to walk to their knees in your blood.

We have too much *talking about* the power and intelligence of the Protestants, as a security against the general apostacy of which we see so many signs in the horizon. No human power, no human intelligence, will stand, when God, in order to chastise His own children, will take away their lamp to deliver them into the hands of the merciless instrument of his vengeance, the Pope.

What eloquent phrases have we not heard these last fifty years about the intelligence and the power of the English people being a bulwark against Popery! But see how the God of the Gospel is, to-day, extinguishing the lights in the midst of those so "wise" Protestants of Great Britain! See how their dukes, their counts, their duchesses, and their lords, and their gospel ministers, are turning their backs on Christ in order to follow the Pope! Protestants, you exaggerate to yourselves the losses to the Pope, &c. The Roman Catholics smile at your illusions on that subject. Your mistakes in this matter are the subject of their daily joy; it prepares their triumph by putting you asleep. These illusions, which are so dear to you, prevent you from preparing yourselves for the impending conflict.

The Roman Catholics believe that it is their Virgin, or their God, who has put a veil upon your eyes to prevent you from putting yourselves on your guard. They cannot understand that you do not see at what extraordinary speed they have increased in wealth, in number, and in moral power, within these last fifty years.

Not long ago, I was speaking with a learned and influential Roman Catholic priest on what the Protestant press calls the losses of the Roman Catholic Church in Italy, Spain, &c. I told him, "Rome will go out of your hands at the death of Napoleon, and Italy is evidently giving you the cold shoulder."

"Yes," said the priest, "we know that very well; but we don't care a straw for Rome, when we have New York in our hands. Is not New York five times more populous, a thousand times richer, and ten thousand times more important, than Rome? And for the rags of Italy, we can afford to let them go into the hands of the filibuster Garibaldi, when we are just now taking possession of the United States and of Great Britain."

When Rome was ruling the world, it was necessary that we should govern Rome in order to rule the world; but the day that Rome loses her prestige, she becomes to us as a rotten ship; we must get out of her.

Great Britain and the United States are evidently marching to the conquest of the world; then we must conquer this mighty republic with her haughty and powerful mother, England; and that man is very blind indeed who does not see that these two mighty nations will belong to the Church of Rome before long. Through them we will conquer the world a second time.

Look at our innumerable nunneries and splendid colleges towering on every hill, and raising their lofty spires in every valley. You do not ignore that they are filled with the daughters and sons of the most influential and wealthy Protestant families of this Republic. You know very well that if we have been able to have these young trees planted into our gardens in order to cultivate and train them in our ways to-day, it will be still easier to keep them in our own hands when they will bear their fruits.

We confess that the wind is not very favourable in Italy and Spain, but the good mariner does not care much about unfavourable winds; he is prepared for them; he knows they must come; he trims his sails for them, and on the ship goes. As long as the wives and daughters of the demagogues of Italy and Spain will come to confess as they do, we have not so much to fear as you think from these revolutionists. After the stormy days, calm will come again. These fierce Republicans who seem ready to eat up and devour all the Jesuits and Priests of Rome, will be easily tamed by their wives and daughters; and if some of them are unmanageable, you have been in our midst long enough to know that through their wives we know all their plans, their secrets, and that we have in our hands every means of paralyzing their plans, embarrassing their work, dividing and confounding their councils, and forcing them in the end to compromise with us.

Have not the Protestants long since given up their aggressive war against us? Their intestine divisions evidently take up all their time and energies; with the exception of a few angry words here and there, which fall as lost shots in our midst, who is thinking of attacking us in a serious manner among the Protestant ministers?

Are you not the only one to-day who makes a successful aggressive war against the Church of Rome in the United States? You are the only one who can show the thousands which you have taken from us to make them Protestants. But what have you gained for yourself in persuading so many of your countrymen to leave our Church to become Protestants? Nothing but a moral grave, in which you would have been, long since, dead and buried, if the Canadian Churches had not come to your help.

The politicians are almost all in our hands, and at our feet, to get our votes. Great is the number of your merchants and doctors who have given us their daughters and their sons, to induce us to buy their merchandize and their pills. And for your lawyers, the greatest part of them are ready to go with those who pay them best.

England is a ripe fruit for us. There are thousands of Protestant ministers who do more than all the Jesuits of the world to prepare the English people to submit themselves again to the Pope.

Even sturdy Presbyterian Scotland has to confess to-day that we have taken a foothold in her bosom, from which we cannot be plucked.

So speak the Priests of Rome; and that assurance of a prompt victory over us, my brethren, is partaken by the 150,000,000 of Roman Catholics whom you will have, sooner or later, to confront and conquer, if you want to bring the world of Christ.

It was not in a fit of terror and despair, as too many Protestants think, that the Pope called his great council of war. It was to show his power, and strike a most deadly blow at us.

Like a skilful general, who feels that he has gained many precious advantages, though he has met with serious losses, in a bloody battle, at the end of the day he musters his whole strength, and consults his generals to find the best means of entirely crushing his enemies.

Let us gird our lions and prepare ourselves as valiant soldiers of Christ at the approach of danger.

When the parricidal Absalom was mustering his armies and consulting his generals as to the best way of attacking David, what did the prophet of the Lord do? He cried to the Lord, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness."

Ministers, and prophets, and people of the Lord! there is no time to lose. Let us go to the mercy-seat. Let us raise our supplicating hands to the God of our salvation. Let us say with David, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness."

Yes, let a day be chosen, every week, in which all the prophets of the Lord, all the ministers of Christ, all the disciples of the gospel, forgetting their past differences, forgiving their past errors, will rally around the great Captain of our salvation, to cry to him, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness."

And in those gatherings of all the children of the gospel, let a true Christian spirit of Protestantism be revived. Let the children of the martyrs be told when, where, and why the blood of their fathers was shed. Let the origin, the tendencies, the errors, the crimes, the idolatrous worship of Rome, be brought under the eyes of the people, with their true colours; let the Protestants be told what will become to their Bible if the Church of Rome prevails; let the citizens of this young and great country be warned of what will become of their liberties, if the Pope succeeds in conquering this continent of America and England.

More than ever is it necessary to form, everywhere, a strong gospel current in order to resist the aggressive tide of Romanism, which will make a supreme effort to overwhelm everything.

If there ever was a solemn hour in which all the children of God ought to rally around the banners of truth and light, it is now come.

If ever there was a day on which the soldiers of Christ ought to close their ranks, and present a united front to the enemy, that day is now come.

Let all those for whom the blood of Jesus has been shed, and to whom the *gift of God* has been sent, become one at the feet of the Lamb, in whom and by whom alone we can be saved from the deceiver's snares and from the lion's jaws.

Your Brother in Christ,

C. CHINQUY.

Lord Dranmore on the Question of Precedence.— Dr. Manning.

Lord Dranmore and Brown called the attention of the House of Lords* to the following paragraph, and inquired whether the information contained in it was correct:—

(Extract from the *Weekly Register*, 17th July, 1875.)

"Court, Fashionable, and Home News.—The Queen and the Cardinal. Reception of his Eminence at the Prince of Wales's garden party.—The question of Cardinal Manning's precedence was indirectly settled (says the *Church Herald*) at the Prince of Wales's garden party last week, when Her Majesty the Queen was present. The Prince of Wales advanced to meet the Cardinal on his arrival, cordially shook hands with him, and then presented His Eminence to his Royal Mother, who received him most graciously and conversed with him for awhile. His Eminence remained within the Royal circle for some time, a privilege accorded only to those of the highest rank."

The noble Lord remarked that, having heard it said that by calling attention to this paragraph he was intruding on the privacy of the Royal Family, he would first repudiate the justice of that assertion. The condemnation justly applied to those who had inserted the paragraph in the *Church Herald* and *Weekly Register*, and that clearly with a political object. But once circulated through these papers its contents became a matter of public discussion; and he believed he was showing respect and attachment to those Royal personages by eliciting, as no doubt he should do, from the noble Duke a direct contradiction to all that was important in the paragraph referred to. Some told him the matter was of no importance; but that the matter was of public interest was shown by leading articles having appeared on the subject in the leading journal, in the leading Roman Catholic journal, and in some others at the time of Dr. Manning being made a cardinal. Living as he did among a Roman Catholic population, generally well disposed and well-conducted, but with their allegiance nicely balanced between their Church and the State, he knew that the latter could not afford to yield one atom to the aggression of the former; and if the reception of Dr. Manning as a cardinal was uncontradicted it would doubtless give

* 6th August, 1875.

some additional influence to the Roman Catholic Church in these realms. His contention, therefore, was that in these realms the Queen was the sole fountain of honour, and that without her approval every British subject was forbidden to accept any rank or decoration from any foreign potentate. Before dwelling on the few facts necessary to support this view he would state his grounds for believing the facts contained in the paragraph to be unfounded. Her Majesty had always been remarkable for her intimate knowledge of punctilious adherence to Constitutional forms and principles. She was well aware that it was only by sufferance that a cardinal resided in this country, and if she intended to permit Dr. Manning to accept the rank of cardinal she would do it in the legal and official form. By so doing she would show that as a Constitutional Sovereign she had acted on the advice of her Ministers, whereas by an informal recognition it might be said she evinced her sympathies with the views advocated by Dr. Manning, though, thank God, she had left her people no room to doubt her willing acceptance of those Protestant principles on which by the Act of Settlement her throne was based. And as the name of the illustrious heir to the throne had been introduced into the paragraph he would take the occasion of saying that the people of this country had no less confidence in his adherence to the same policy and the same principles. He was told, surely Dr. Manning, as a British subject, must be received at Court if he wishes. To this he replied, When the cardinal waived his rank and asked to be received as Dr. Manning, he had no doubt that Her Majesty would be well advised as to the course she should pursue, but if so received at Court, the name of "Doctor," not Cardinal Manning would appear on the list. But as the announcement in the paragraph was received by many as true, and by more as important, he must endeavour very shortly to elucidate the law and practice of this matter both at home and abroad: to show that, not in the United Kingdom only, but over the whole Continent, it was, and always had been, held to be a matter of serious import. First.—How did the law stand as to cardinals? He wished some noble and learned Lord would tell them. But he found that when, in 1851, this question was considered it was not contradicted that a cardinal's duty was to assist in forwarding the business of the Holy See, and he could, therefore, only absent himself from Rome by reason of being sent as a Legate; and that the Government of this country, and of every country in Europe, accepting this view, did not permit a cardinal to reside in their dominions, except by consent of the Crown. By the Act allowing diplomatic relations with Rome the Sovereign was forbidden to receive an ecclesiastic as Ambassador from the Holy See. It was certain that no British subject could accept a foreign order without permission of the Crown, and that this permission was never granted, save in the case of an Envoy carrying an English decoration to a foreign Sovereign, or in the case of an Englishman distinguishing himself in the field, either when in the service of or acting with the troops of a foreign Sovereign. The noble Earl the late Minister of Foreign Affairs enforced the soundness and importance of this rule so forcibly that he felt sure their Lordships would be glad that he should recall a part of his statement on that occasion. The noble Lord (Lord Granville) stated: "It has been held for centuries

that orders from foreign Sovereigns could not be held by British subjects, save with the consent of their own Sovereigns." He referred to Queen Elizabeth, saying, "She did not like her dogs to wear any collar but her own;" to George III., by saying, "He liked his sheep to bear his own brand." He continued: "I do not say there was not something coarse in this somewhat despotic observation; but it contains good sense and a right appreciation of the national feeling that for Englishmen, at all events, the Sovereign should be the fountain of honour." The noble Earl afterwards stated that a regulation to this effect had been made in 1812. After explaining the few exceptions to the rule thus laid down, the noble Earl went on to say, "It is impossible to make exceptions at all without breaking down the whole thing," and gave as an example the Legion of Honour being offered to Colonel Loyd-Lindsay for bringing aid to the wounded, but at the same time he was doing that, there were in France other British subjects engaged in the same way, who might have been influenced by religious and political feelings. Some of them belonged to the Home Rule party. If permission to wear decorations were given to these persons, the exceptions would have been made in favour of men who, to some extent, denied the supremacy of the Sovereign, &c. He (Lord Oranmore) accepted this line of reasoning as unanswerable, and contended that if it was good touching decorations, which carry with them no precedence and no authority, *à fortiori* how much more necessary that the same rules should be enforced in cases of rank giving the highest precedence!—an authority involving the religious and political feelings, and to some extent denying the supremacy of the Crown. But, in truth, he only advocated that rank conferred by the Pope on a British subject should be treated in exactly the same way as rank conferred by the Emperor of Germany or any other potentate. But he asked attention to the following results, a very small part of the whole question, if this wholesome rule were not held to apply to dignitaries of the Roman Catholic Church. According to the *Roman Catholic Register*, he found there were two cardinals, six Roman Catholic Archbishops, and forty-four Roman Bishops, English subjects, residing in the United Kingdom, and besides these there were a crowd of minor dignitaries. Here were fifty-two gentlemen claiming rank derived from a foreign potentate without consent of the Crown, two of them claiming precedence over any rank the Queen could bestow. He might also mention that during the last few years the Pope had conferred the titles of Count and Baron on many British subjects. He could not conclude without referring to the precedence given in the *Dublin Gazette*, in 1849, to the Roman Catholic Archbishops. He asked the late Government, and he now asked the noble Duke: Was there ever any legal and official order signed for the precedence so gazetted? He was led to believe there never was. Though very sorry to intrude so long on their Lordship's time, he must say a few words to guard himself against being supposed to be so short-sighted or unpractical as to ask any Government to attempt to ignore the existence of the Roman Catholic Church in these realms. Having all his life lived under its benign influence, knowing the part it played in the present and the past history, he knew it was impossible. But it was only a weak Government which attempted to deal with it on

any other principle than it dealt with the other great interests in the country, be they lay or ecclesiastical—viz., considering the interests of each as bearing on the whole, and always jealously guarding the supremacy of the Executive. Everyone would accept these principles; but every Government knew that the Roman Catholic Church only accepted them with reserve, and that every concession brought a fresh demand. Who would not have said that Her Majesty was right to show favour in 1849 to Dr. Murray, the friend of mixed education, of moderation, and conciliation? But equally, would not any moderate man condemn as weakness any favour shown by the Crown to Cardinals Manning or Cullen? The former avowedly came to conquer heresy in England, and both were the advocates of Infallibility and the supremacy of the Church of Rome over all powers and principalities. The ex-Premier, convinced by the telegram from Rome which deprived him of office, truly described their views "as aggressive, not defensive; as putting forward principles adverse to the purity and integrity of civil allegiance, as a policy of violence and change of faith." Till the Roman Church returned to the policy of Dr. Murray the principle of self-preservation alone forbade all concession. He therefore hoped the noble Duke would tell their Lordships that neither the Sovereign nor the Government had any intention of making any exception as to the rule of accepting rank in favour of Cardinal Manning, and every loyal subject would gratefully hear that they would by all means in their power show their disapproval of the veiled treason of the first civic functionary in Ireland in giving precedence to the health of the Pope over that of the Queen.

The Duke of Richmond replied: My Lords, I hope that neither on this occasion nor on any other occasion I shall give an evasive answer to any question which may be addressed to me in this House. I shall confine myself, as I believe your lordships would wish me to do, to the question which has been put to me, and I shall not attempt to follow the noble lord into the discussion which he wishes to raise, as to the position of the Queen of this country. I had thought that that matter had been sufficiently established, and that all persons in the country had a thorough knowledge of the position of Her Majesty in her own dominions. I shall now proceed to answer the question which the noble Lord has put. It is, whether the Prince of Wales advanced to meet the Cardinal on his arrival. I am able to answer, in the most unevasive and most direct manner, the question which the noble Lord has put, because I have, by the courtesy of the Prince of Wales, the means of doing so. The Prince of Wales did not advance to meet the Cardinal on his arrival. The Cardinal received an invitation to a garden party at Chiswick, in common with many other of his Royal Highness's acquaintances. The Cardinal, like many others of his Royal Highness's acquaintances, availed himself of that invitation, but I have it from his Royal Highness the Prince of Wales that on the occasion of that garden party he had no opportunity of seeing the Cardinal. Therefore he had no opportunity of shaking hands with him, and still less an opportunity of presenting him to Her Majesty the Queen. With regard to the last part of the question, those who are acquainted with the garden parties are aware that there is no Royal circle. Most of your Lordships who have had the honour and

privilege of being invited to attend the garden parties at Chiswick must be well aware that there is no such thing as a Royal circle. (Hear, hear.) The guests are ushered into a very large garden, where there are marquees, and refreshments for those who wish to partake of them, and the guests circulate about there in any manner which is most agreeable to themselves. Therefore it is not a fact that manners remained in the Royal circle for some time.

The French Evangelical Church of Canada.

We desire to draw the attention of our readers to the following statement of a very important work now going on among the French Canadians, and we hope it will be liberally supported by the Protestants of Great Britain :—

According to the Census of 1871, the whole population of the two provinces, till lately designated Upper and Lower Canada, was 2,812,337, of which nearly half belong to the Romish Church. Of these, the greater part are massed together in Lower Canada, where there are a million of French Romanists. This old French colony has been under the sway of Great Britain since 1763—for more than a hundred years; and for the greater part of that period it was utterly neglected, and for that neglect we are responsible. Meanwhile the Romish Church has grown in it to great wealth and power. It was left at the conquest in undisturbed possession of all its privileges and endowments as an established church, with legal power to collect tithes from its adherents, and rates for building churches and parsonages, and with large grants of lands which have now become very valuable. The Legislature, too, thoroughly under priestly control, is continually adding to its endowments. In Lower Canada, accordingly, Romanism manifests itself in its worst aspects, and with the usual result of its power, where it reigns in such strength—a population not only ignorant of the Gospel, and enslaved by superstition, but in every respect intellectually torpid, without energy or public spirit, and socially unprogressive. Under the influence of the Priests all knowledge languishes. An expensive system of public education has by them been perverted into an endowment for a new clerical class as teachers, whose great aim is only to train up subjects of the Church; and, as might be expected, though the French Canadians constitute but a fourth of the whole population of the Dominion, two-thirds of those, who can neither read nor write, or but partially so, are found among them.

In the midst of this benighted Romanist population, the French Canadian Missionary Society, which is entirely unsectarian, has for 36 years carried on the work of spreading the Gospel by means of preaching, colportage, and schools, with the support of Christians of all denominations. Their work has been encompassed with difficulties, for the power of the Priests is greater and more uncontrolled in Lower Canada than in any other country in the world. It is a well-known fact that although Quebec returns six members (three to the Dominion

and three to the Local House), since the passing of the Vic. 28, Cap. 1, not one single Protestant either has been or could be elected; the city having been so divided that in each of its three districts the Protestants are in a minority. Except in towns or in the eastern townships no Protestant dare settle in the Province of Quebec. There are not less than 101 Romish Associations in Canada which have been empowered by statute to hold real property, almost all of them since the accession of her present Majesty. It is openly taught that the State has no authority over Church property, or over clerical persons. There cannot be a stronger proof of this than the case of the Widow Guibord *v.* the Curé of Montreal, for refusing to bury the body of her husband because he had belonged to the Canadian Institute—a purely Literary Association. As a rule, the people are entirely under the influence of the Priesthood. Education is very imperfect and wholly in clerical hands. In the French Romish parts of the Province of Quebec there are no lay teachers, male or female,—all are either Priests or Nuns. The Priests cannot entrust the teaching of youth to laymen, even of their own creed. The ignorance is therefore dense, for none have ever equalled the Jesuits in the art of teaching without educating. The only people who, as a class, are hostile to priestly rule are the emigrants from France and Belgium, who generally profess Materialism, and whose hatred to the Priests is only equalled by that of the Canadians to them. There are French Canadian Roman Catholic manufactories at Montreal with the notice on the door—"No French need apply!" The French emigrant is detested, and if he listens to the Protestant missionary, who is often his only friend, he is sure to be expelled from his employment, deprived of his customers or his practice, and so of his daily bread.

The field occupied by the Society is from beyond Ottawa on the west, to near Gaspé on the east, a distance of about 500 miles. The Society has had abundant fruit. It is said to be the most successful mission undertaken to a purely Romanist people. Hundreds are known to have been converted from Romanism by its agency. The work is growing on its hands. The chief school is at Pointe-aux-Trembles, near Montreal, where annually about one hundred boys and girls, French Canadians, under six accomplished teachers, receive an excellent education, they daily read the Gospel, and hear it explained, and the result is, that for the most part, they not only cast off allegiance to Rome, but receive the truth in the love of it. About 2,000 pupils have received a Scriptural education in the schools of the Society, of whom about twenty have become ministers of the Gospel, sixty-seven have become teachers, and forty have acted as colporteurs for various periods—besides a great number who are very useful in other stations in life. For want of means not half the number of applicants can be admitted into these schools. A spirit of independence and inquiry is beginning to spring up in Lower Canada.

The Canadians are passionately attached to their province and to their language; and as there were no less than ten Protestant congregations, with twenty smaller ones, and about 2,000 adherents, as the result of the labours of the Canadian Missionary society, the time had evidently come for the organization of a French-speaking Protestant Church, constituted on the doctrines and principles of the Evangelical

Churches of France, and intended to remain essentially French Canadian. We have no choice in this matter, for we must deal with facts as they are. There must be a French Evangelical Canadian Church, for the people are French Canadians, and, except in towns, do not understand English. No mission in a foreign tongue would ever succeed. Even the Apostle was better listened to when he spoke in the mother tongue of his hearers. "When they heard that he spake in the Hebrew tongue to them they kept *the more silence*" (Act 22-2), although probably every man among them understood more or less Greek. This Church was organized last October. Its congregations are, as might be expected, poor and widely scattered. The ministers have hitherto been supported by the Canadian Missionary Society, but that support cannot be long continued without interfering with the proper work of the Society, which is to break ground by the dissemination of Scripture, Colportage, and education, and thus prepare the way for future congregations. The Synod of the newly-constituted Church is therefore compelled to appeal to the liberality of her sister Churches, and has deputed the Rev. Louis Langel, formerly of the Basel Mission in India, to plead their cause in Great Britain. Mr. Langel is affectionately commended to the prayerful sympathy and generous liberality of the Churches in the Mother country by the President and other officers of the Canadian Missionary Society.

It is further to be borne in mind that as the Christian people of England and Scotland have given assistance to the Protestant Church in France, much more ought they now to assist this most interesting and important Protestant Church in our own colony of Canada. Without such support and aid they humbly trust much may be done for the salvation of those who now sit in darkness. Already, even in the short interval since the formation of the Church, there have been encouraging signs of an extensive awakening in the French Canadian mind to the errors and delusions of the Papacy. They are learning to think for themselves; they are beginning to appreciate the benefits of education, and are seeking that general enlightenment which has ever been fatal to the despotism of Rome. Not less than 250 converts have joined this Church since the beginning of this year. Much of the work of the Missionaries in Lower Canada lies amongst the French Emigrants. Although bitterly hostile to the Priests, yet they are often willing to hear the Gospel, which is perfectly unknown to them, and in which many have recognised the voice of God offering salvation to sinners.

The three main objects of the Protestant Canadian Church in deputing Mr. Langel to represent their great need in Great Britain and Ireland are—first and foremost, to obtain support for this infant church; secondly, to form auxiliary committees to raise and receive annual subscriptions and donations for that purpose; and thirdly, to collect funds for assisting to build a church and school, without which converts to the truth would find themselves in a very uncertain position, as having no fixed place wherein to conduct the public worship of God, and no regular means for training up their children in the way they should go. It is obvious that for the sake of that effectual and permanent support of the mission, annual subscriptions, in addition to donations, are greatly to be desired. Canada has very

strong claims on Britain. Not only are the Canadians our fellow subjects—members of the same great empire as ourselves—but the future prospects of many of our kindred and descendants are bound up with the welfare of that fine province.*

The Divine Law on the Inheritance of Daughters.

The question of Nuns and private property is a very serious one. Is it right that all the property belonging to a Nun should be allowed to pass away from her and her family, and be possessed by a Convent? An appeal to the Bible is the shortest way of ending controversies. Let us then examine that remarkable passage on Numbers xxvii., 1—11.

Zelophehad's daughters, five in number, considered that their father, had he lived, would have been entitled to an allotment of the Promised Land. For he had not perished in the wilderness, as one of those against whom the sentence had gone forth on the occasion of Korah's Rebellion, but had "died in his own sin," by virtue of the decree passed on every sinner: "Dust thou art, and unto dust shalt thou return (Gen. iii., 19). On this ground his daughters pleaded, that it would not be well for the name of their father to be done away from amongst his family, because he had no son; and they urged that they, as his representatives, might have a possession among their father's brethren. A concern for their father's name appears to have influenced the petition of these young women, as well as a regard to their own personal interest. And, moreover, there might be other cases of the same kind, either already arisen, or likely to arise; so that, in pleading their own cause, they pleaded the cause of other orphans like themselves. Hence we might be led to think, that their plea was reasonable, or, at least, that their pleading was allowable, and that the many interests at stake warranted their departure for this one occasion, from that privacy of domestic life, in which the graces of the female character best flourish; and, accordingly, we find that when the case was referred by Moses to the Lord, HE confirmed their plea, and praised their conduct, saying: "The daughters of Zelophehad speak right." And, for the prevention of like difficulties, HE declared that if a man had no son, his inheritance should pass unto his daughters, and, if no daughter, to his brethren, and, if no brethren, to the brethren of his father, and, in default of them, to his nearest of kin. And HE commanded that this should "be unto the children of Israel a statute of judgment"—a law by which all claims about the land of their inheritance should ever after be adjudged amongst them. In order to understand the spirit of these statutes, we must remember the solemn declaration of the Lord—"The land is MINE" (Lev. xxv., 23).

* Subscriptions or contributions for the French Evangelical Church of Canada will be received by Messrs. Ransom, Bouverie & Co., Bankers, 1, Pall Mall East, London, S.W.; by M. General Colin Mackenzie, C.B., care of Messrs. Coutts & Co., 59, Strand, W.C.; and by Rev. L. Langel, Deputy (from Canada), care of General Mackenzie.

A very superficial view of the subject of Nunneries indicates that the first difficulty connected with a reform of the Ecclesiastical Celibate System is connected with the fact that the rights of Nuns involve the rights of private property which every Government is bound to respect. This difficulty involves many complicated questions with which Parliament will have to deal. It is an interesting question how the inmates of Chinese monasteries settle "the regulation price." The late Abbé Huc pointed out the similarities between the Buddhist and Romanist ceremonials: "On ne peut s'empêcher d'être frappé, de leur rapport avec le Catholicism. La crosse, la mitre, la dalmatique, la chapeau pluvial, que les grands Lamas portent en voyage, ou lorsqu'ils font quelque cérémonie hors du temple; l'office a deux chœurs, la Psalmodie, les exorcismes, l'encensoir soutenu par cinq chaînes, et pouvant s'ouvrir et se fermer à volonté: les bénédictions données par les Lamas en étendant la main droite sur la tête des fideles: le chapelet, LE CELIBAT ECCLESIASTIQUE, les retraites spirituelles, le culte des saints, les jeûnes, les processions, les litanies, l'eau bénite: voila autant de rapports que les Booddhistes ont avec nous." Lo! the Abbé Huc has written enough to frighten the Pope and Vatican Priests by seeing themselves anticipated in auricular confession, rosaries and relics by the Lamas of Tibet!!! So frightened are they, that the Abbé Huc's "Travels in Tibet" are placed in the *Index Librorum Prohibitorum*. See the book of *Marco Polo, the Venetian*, edited by Colonel Yule, C.B., 2 vols., 8vo, (John Murray). With regard to the time of entering, let it be ordered that no man shall enter on a monastic life before he is 30 years of age, and that no woman shall take the veil under 50, and not without license.

In all vows the matter must be both lawful and expedient, and in our power to perform, and the end must be to glorify God. The vows of young people under age are not binding scripturally, except their parents consent thereto, when they know thereof, as they have nothing of their own to give to the Lord, and he hates robbery for burnt offering (Numbers xxx.). Keep the King's commandment, and that in regard to the oath of God; obey Jesus, the King of Kings, and civil rulers, because thy oath to God binds thee to it; and God hath sworn to punish such as are disobedient (Eccles. viii., 2). Some say that celibacy is found to be conducive to a higher and closer fellowship with God. With many others celibacy is a hindrance to that end (1 Cor. vii., 5). If the same God had not been the author of Virginity and marriage, he would never have countenanced Virginity by marriage as he did in the Blessed Virgin.

R. A. TAYLOR.

Romanist Modern Art.

"It is of the highest importance in these days that Romanism should be deprived of the miserable influence which its pomp and picturesqueness have given it over the weak sentimentalism of the English people. I call it a miserable influence—for, of all motives to sympathy with the Church of Rome, this I unhesitatingly class as the basest. I can, in some measure, respect the other feelings which have been the beginnings of apostasy; I can respect the desire for unity, which would reclaim the Romanist by love, and the distrust of his own heart, which subjects the proselyte to Priestly power; I say I can respect these feelings, though I cannot pardon unprincipled submission to them, nor enough wonder at the infinite fatuity of the unhappy persons whom they have betrayed:—Fatuity, self-inflicted and stubborn in resistance to God's Word and man's reason!—to talk of the authority of the Church, as if the Church were anything else than the whole company of Christian men, or were ever spoken of in Scripture* as other than a company to be taught and fed, not to teach and feed.—Fatuity! to talk of a separation of Church and State, as if a Christian State, and every officer therein, were not necessarily a part of the Church, and as if any State officer could do his duty without endeavouring to aid and promote religion, or any clerical officer do his duty without seeking for such aid and accepting it.—Fratuity! to seek for the unity of a living body of truth and trust in God, with a dead body of lies and trust in word, and thence to expect anything else than plague, and consumption by worms in dying, for both. Blasphemy, as well as fatuity! to ask for any better interpreter of God's word than God, or to expect knowledge of it in any other way than the plainly ordered way; if any man shall do he shall know. But of all these fatuities, the basest is the being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass—to be blown into a change of religion by the whine of an organ-pipe, stitched into a new creed by gold threads on Priests' petticoats: jangled into a change of conscience by the chimes of a belfry. I know nothing so dark in the shape of error as this—no imbecility so absolute—no treachery so contemptible. I had hardly believed it was a thing possible, though vague stories had been told me of the effect, on some minds, of more scarlet and candles. . . . I should have said all that I have said above of artistical apostasy, if Giotto had been now living in Florence, and if Art were still doing all that it did once for Rome. But the grossness of the error becomes incomprehensible, as well as unpardonable, when we look to what level of degradation the human intellect has sunk, at this instant, in Italy. So far from Romanism now producing anything great in Art, it cannot ever preserve what has been given to its keeping. I know no abuses of precious inheritance half so grievous as the abuse of all that is best in Art wherever the Romanist Priesthood gets possession of it. It amounts to absolute infatuation.

* Except in the single passage: "Tell it unto the Church," which is simply the *Extension* of what had been commanded before, *i.e.*: Tell the fault first "between thee and him"—then taking "with thee one or two more," then to all Christian men capable of hearing the cause; if he refuse to hear their common voice, "let him be unto thee as a heathen man and publican." (But consider how Christ treated both.)

"The noblest pieces of Mediæval sculpture in North Italy—the two Griffins at the central (west) door of the Cathedral of Verona—were daily permitted to be brought into service when I was there, in the autumn of 1849, by a washerwoman living in the Piazza, who tied her clothes-lines to their beaks, and the shafts of St. Mark's at Venice were used by a salesman of common caricatures to fasten his prints upon, and this in the face of the continually-passing Priests, while the quantity of noble Art annually destroyed in altar-pieces by candle droppings, or perishing by pure brutality of neglect, passes all estimate. I do not know, as I have repeatedly stated, how far the splendour of architecture, or other Art, is compatible with the honesty and usefulness of religious service. The longer I live, the more I incline to severe judgment in this matter, and the less I can trust the sentiments excited by painted glass and colored tiles. But if there be, indeed, value in such things, our plain duty is to direct our strength against the superstition which has dishonoured them. There are thousands who might possibly be benefited by them, to whom they are now merely an offence, owing to their association with idolatrous ceremonies. I have but this exhortation for all who love them—not to regulate their creeds by their taste in colours, but to hold calmly to the right, at whatever present cost to their imaginative enjoyment; sure that they will one day find in heavenly truth a brighter charm than in earthly imagery, and striving to gather stones for the eternal Building whose walls shall be salvation and whose gates shall be praise."—*Ruskin's "Stories of Venice," page 374.*

Romish Intolerance in Spain.

Among the salt marshes of San Fernando, stands a chapel, or rather church, devoted to the needs of the resident Spanish Protestants. This church, holding about a thousand people, is filled every Sunday to overflowing with an anxious, orderly, intelligent congregation, chiefly of the middle and upper classes. Hearing of this, the Bishop of a Southern diocese, a well-known Ultramontane, wrote and printed a most violent letter to King Alfonso, denouncing the church of his brother Christians as "the Synagogue of Satan," and demanding of the Government its immediate removal. "You are only"—so says this letter to the king—"safe when you are guided by the Church and her Bishops." Fortunately, this letter was not published, the circulation being stopped by some official of calmer judgment than his Bishop, but a few copies escaped, and part of the mischief was done. A desperate and unprincipled attempt was made to close the church, under the pretext that it was used as a rendezvous of persons disaffected towards the existing Government, an attempt which was frustrated by the prompt and spirited intervention of her Britannic Majesty's Consul at Cadiz.*

* *Times*, correspondent, 11th August, 1875.

Notices of Books.

The Clergyman's Magazine. London: Hodder & Stoughton. Price 1s. monthly.

It is very extraordinary that in the Church of England, with her vast resources for advancing the education of her clergy, there has been little systematic work for training students for the ministry in the art of preaching. There is, perhaps, no Church in the world which contains so many able and accomplished men; but, contrasted with other Churches, she possesses few able and eloquent preachers. This has been long felt; but the difficulty was, as to how best the defect might be remedied. Last year the Church Homiletical Society was founded in London. Its operations have been very successful; and, as a further development of its work, a monthly periodical, called the *Clergyman's Magazine*, has been published. It contains excellent papers on doctrinal topics, outlines for sermons, notes on portions of Scripture, hints for Bible classes, and other useful materials for the young clergyman. We earnestly recommend the Magazine. We have little doubt that it will prove useful and be highly appreciated by all who desire to preach the truth with earnestness, precision, and fidelity.

*Addressed to the 2nd Essex Rifles, at Parish Church, Great Ilford, by the Hon. and Rev. H. W. Bertie.**

Mr. Bertie has delivered, in the Parish Church of Ilford, his usual annual address to the 2nd Essex Rifles. He bases his remarks on Genesis lxi., 24—"But his low abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." We wish that a copy of this excellent address could be placed in the hands of every Volunteer and Regular in the army. Mr. Bertie takes a comprehensive and enlightened view of our responsibility as a Christian nation in relation to the other kingdoms of the earth. He shows that our exalted position is due to our Christian character—that the bane of other nations, in the Old and in New Testament times, has been superstition and idolatry. He then states the danger in which England stands from the encroachments of Romish worship within our own land, and of the Eastern Church towards our Indian Empire. Hence, that it is our duty to maintain our national Protestantism, an efficient Volunteer force, as well as a regular standing army.

Public Worship Regulation Act.—Order in Council.†

An Order in Council has been published by Parliament approving of certain rules for settling procedure and the fees under this important Act. These rules are indispensable to all who wish to put the Act in force; and we hope that Ritualism may soon be checked by a calm and earnest effort on the part of Church Wardens and Protestant parishoners throughout the kingdom.

* May be had, price 6d., from Mr. Chennells, near the Station, Ilford, Essex.

† Presented to the House of Lords, and may be had through any Parliamentary bookseller.

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